CERTAINE POSITIONS

Seriously to bee considered of:

SHEWING

The danger of doing any thing in, and about the Worship of GOD, that hath not warrant from his written WORD.

ALSO

Propositions reduced to these three heads.

1. Concerning a Church.
2. Of Church-Communion.
3. What Separation may truly be called Schisme.

Written by Mr. *Richard Barnard*, late Preacher of the Word at *Batcomb* in *Somersetshire*.

Esay 8. 20.

To the Law and to the Testimony, if they speake not according to this Word, it is because there is no light in them.

Printed for *Giles Calvert*, at the black-spred-Eagle At the West-end of *Pauls*. 1644.

CERTAINE

POSITIONS

Seriously to bee considered of:

SHEWING

The danger of [illegible] any thing in, and about the Worship of [illegible], that hath not warrant from his written WORD.

ALSO

Propositions reduced to these three Heads.

1. Concerning Church.
2. [illegible]
3. [illegible]

Written by Mr. [illegible], late Preacher of the Word at [illegible] in [illegible].

[illegible]

Printed for [illegible], at the black-spred Eagle At the West-end of [illegible] 1644.

A Position ſeriouſly to be conſidered of.

We may not doe any neceſſary thing in and about the worſhip and ſervice of God, which hath not ſome warrant from his written Word.

I. NAturall reaſon leadeth us unto this, to doe Gods ſervice, and what may further it, after the will of God, as ſpeaketh the Heathen King, *Eſdr.7.18.*

II. Wee are forbid to turne to the right hand or to the left, *Deut.5.32.* and *18.14. Ioſ. 1.7. Pro.4.27.* for to turne to either ſide is evill, and there is a word to prevent it, *Eſai. 30.21.* even the written word, *Ioſ.23.6.* which is, when wee doe according to the Law, *Ioſ. 1.7.*

III. We are forbidden either to adde to that which God commandeth, or diminiſh from it, *Deut.4.2.* and *12.32.* for to adde to it, were to argue Gods word of inſufficiency, and to diminiſh from it, of ſuperfluity, for which he will reprove us, and wee ſhall bee found lyars, *Pro.30.6.*

IV. The Lord doth reject in his ſervice what he *commandeth not*, *Lev.10.1. Ier.7.31.* and *ſpeaketh not of* unto us, *Ier.19.5.* Yea to obſerve Gods ordinance, not *in ſuch ſort* as is written, or *otherwiſe* than is written, is not without fault before God, and pardon to be

asked for the same, 2 *Chron.* 30. 5. 18.

V. The ancient people of God, after that the Scriptures were written, were tyed to the word written, *Ios.* 1. 8. and 23. 6. 2 *King.* 17. 36. and not to go aside from any of his words, *Deut.* 28. 14. 2 *Chron.* 33. 8. *Num.* 15. 24. and 9. 3, 4. and they did as it was written, 2 *King.* 23. 3. *Act.* 24. 14. *Esdr.* 3. 4. 2 *Chron.* 30. 16. 1 *Chron.* 16. 40. 2 *Chron.* 35. 12. *Esdr.* 6. 18. *Neh.* 8. 15. and why ought we not now to doe so? wee have all that they had written, and more also for our direction.

They then were urged to the Law, and to the Testimony (the booke of the Lord, *Esai.* 34. 16. the holy Scriptures) according to which if they spake not, it was because there was no light in them, *Esai.* 8. 20. And our Saviour sent his hearers to the Scriptures, *Iohn* 5. 39. and so did Saint *Peter*, as to a sure word, 2 *Pet.* 1. 19—21.

VI. To doe any thing without the word, in our immediate service to God, is sinne, for it is ἀνομία, transgression, 1 *Iohn* 3. 4. it is non *filium non sequi*, it is without faith in us, which requireth a word, and if it bee not of faith, it is sin, *Rom.* 14.

VII. In time of the Law for building the Tabernacle was a patterne given from heaven, *Exod.* 25. 9. so for building the Temple, God shewed to *David* the patterne, 1 *Chron.* 29. 9, 19. which *Salomon* did exactly follow, 1 *King.* 6. 38. and when the Temple was to

be

be re-builded, the patterne, forme, and fashion was given to *Ezechiel* to shew the people, *Ezech.* 43. 10, 11. The Lord left nothing for *Moses*, *David*, or *Salomon*, nor for the people to devise neither in nor about the Temple, after the Tabernacle which they had seene, nor the re-edifying of the Temple after the frame of the Temple, which many returning from captivity had seene, *Esdr.* 3. 12. but God himselfe would direct them in every thing. Now these were types of the true Church of Christ, to be framed after Christs will wholly and in al things, as it was in the Tabernacle and Temple, with all the appurtenances thereunto belonging.

VIII. The Scriptures are fully written now, and propounded to us as a perfect rule for all doctrine, for all reproofe, for all correction, for all instruction in righteousnesse, so that there is no doctrine to bee propounded, but warrantable by Scripture, nothing to bee reproved for a vice, nor any thing condemned for error, but by Scripture: nor any thing allowed for a vertue, but what holy Writ approved, 2 *Tim.* 3. 16. That so by holy Scriptures the man of God (every godly Minister of Christ) may be perfect, throughly furnished (or perfected) unto all good workes, vers. 17.

This being so, holy men of God (as all true Pastours of Christ ought to bee) should rest with the Scriptures, and make them their only

guide in every thing in Gods worship, being so an immediate service unto him.

IX. If all divine service, and all and every part be set downe, and to bee learned out of the holy Scriptures, then may wee not erre from them, but take them as a perfect direction for all Gods service, else to what purpose did God so particularly take care to direct us therein? This were to despise his wisdome, and prefer our thoughts before it.

Assemblies they had, places of serving God *before the Law*, *Gen.* 4.3. and 12.7,8. and 13.4,18. and 21.33. and 26.35. and 28.22. with Gods approbation, *Gen.* 35.1,13,14,15. *under the Law* they had, before the building of the Tabernacle, holy Convocations, *Exod.* 12,16. then the Tabernacle, and afterwards Synagogues, *Psal.* 74.8. *Act.* 15.21. the places of the Assembly, *Lam.* 2.6. and Sanctuaries of Israel, *Amos* 7.9. and the Temple; *under the Gospel* they had their meetings and Assemblies, *Mat.* 18.20. where the people met together in one place, *Heb.* 10.25. *1 Cor.* 11.10. *Act.* 16.13.

In these Assemblies the parts of the service is set downe.

I. Concerning publique prayer.

And herein we are taught,

1. Who must utter the prayer, the Priests, *Aaron*, *Num.* 6.23. *Esra* cap. 9.5,6. and 10.1.

*Neh.*8.6. and ſo commanded, *Ioel* 1.14,15, 20. and 2.17. *Hoſ.*14.2.

2. To whom to pray, to God, *Gen.* 4.26. and 12.8. and 21.33. 1 *Sam.* 12.18. 1 *King.* 18.36. *Act.*4.24. and 16.25.

3. For what, for ſuch things as were ſutable to the occaſions, and agreeable to Gods will, *Eſdr.*9.6—15. *Neh.*9. *Ioel* 1.15. and 2. 17. *Act.*1.24. and 4.24,30. and 8.15.

4. The manner, with one accord, *Act.*1. 14. out of a pure heart, 1 *Tim.*2.2. fervently, *Iam.*5.16,17. *Col.*4.12. earneſtly, *Luke* 22.24 with unexpreſſable grones, *Rom.*8.26. and in the Holy Ghoſt, *Iude* 20. without wrath or doubting, 1 *Tim.*6.8. and without vaine babling, *Mat.*6.7.

5. The geſture, with reverent kneeling, *Act.*20.36. and 21.5.

For Reading.

1. The matter, the holy Scriptures, *Deut.*12 *Nehem.*8. *Act.*13.15. and 15.21. *Col.*4.16. 1 *Theſ.*5.27.

2. The manner, diſtinctly, *Neh.*8.8.

3. The perſons which read were *Moſes*, extraordinarily, *Exod.*24.7. and *Iosiah*, 2 *Chron.* 34.30. ordinarily, the Prieſts and Levites, *Neh.*8.8.

4. The geſture uſed of the Reader, was to ſtand up, *Neh.*8.4,8. and 9.3. *Luke* 4.16.

5. The end, *Deuteronomy* 31.12. to learne

to

to feare God, and to obſerve his words.

For Singing.

1. The matter was called Songs of Sion, the Lords ſong, *Pſa.*137.2. as thoſe of *Davia*, *Pſal.*92. and 105. 1 *Chron.*16.7. and the reſt of his Pſalmes, ſo of *Aſaphs*, *Heman*, and *Iedithun*, Pſalmes, and Hymnes, and Spirituall Songs, *Eph.*5.19. *Mar.*14.26. Mat.26.30. *Coloſ.*3.16.

2. The manner, with a joyfull noiſe, *Pſal.* 95.2. and aloud, *Pſal.*81.1. with melody and grace in the heart, *Eph.*5.19. *Col.*3.16. with the Spirit, and with underſtanding.

3. To whom, to the Lord, 2 *Chron.*20.21. *Pſal.*95.1. *Eph.*5.19.

4. Who were to ſing, ſome chiefe one to beginne, ſo the titles of the Pſal. 140. and divers other titles, ſuch as taught to ſing, 1 *Chro.* 15.22,27. 2 *Chron.* 23.13. and them ſet over them for ſong, 1 *Chron.*6 31. 1 *Chron.* 15.13. 2 *Chron.*29.28. the reſt all together in Chriſts time, *Mar.*14.26. and the Apoſtles dayes, *Coloſ.*3.16.

5. The end, to praiſe and give thankes to the Lord, 1 *Chron.*16.7. *Ier.*20.13. 2 *Chron.* 5.13. to admoniſh and teach one another, *Col.* 3.16. and themſelves, *Eph.*5.19.

For Preaching.

1. The Preacher was a Prieſt or Levite, *Deut.*

*Deut.*33.10. *Lev.*10.11. 2 *Chron.*15.3. and 17 8,9. and 30.22. and 35.3. *Malach.*2.7. and under the Gospell after Christ, the Apostles, *Mat.*28.19,20. the Evangelists, Pastours and Teachers, *Eph.*4.11,12,13. such as are sent, *Rom.*10.15.

2. He had a Pulpit to be higher than the rest, *Neh.*8 4,5. the gesture, standing, verse 4. *Act.*13.16. and 17.22. though Christ sate sometimes, and stood sometimes, but it seemeth the Jewish Doctours did sit, *Mat.*23.2.

3. Having opened the booke, all the people stood up, and he blessed the Lord, and all the people answered Amen, Amen, with lifting up their hands, bowing their heads, worshipping the Lord with their faces towards the ground, *Neh.*8.6.

4. The matters to be taught, were the Statutes of the Lord, *Lev.*10.11. his Judgements and his Laws, *Deut.*33.10. the Law of *Moses*, *Neh.*8.1.7. what God commanded, *Ier.*34.34 the good knowledge of the Lord, 2 *Chron.*30. 22. the good and the right way, 1 *Sam.*12.23. and to this are we now eyed, to teach whatsoever Christ hath commanded, *Mat.*28.20. the word of the Lord, 2 *Tim.*4.2. *Act.*18.11. the things of the Lord, *Act.*18.25. the Gospel, *Mar.*16.15. all the counsell of God, and what is profitable, *Act.*20.20, 27. and this the people are to receive and observe, *Act.*10.33.— *Deut.*5.27.

5. The manner is, by either expounding

the words as they read it, *Neh.*8.8. or reading a text, and so preaching upon it, as our Saviour did, *Luke* 4.17, 21. the Apostles usually tooke no text, but spake as occasion offered it selfe, as *Peter*, *Act.*10.34. and Saint *Paul*, *Act.* 13.16,17.

But in expounding and preaching it was with such plainnesse, as they caused the people to understand, *Neh.*8.8. and spake with authority, *Tit.*2.15. and with command, 1 *Tim.* 4.11. in demonstration of the Spirit, and not with the enticing words of mans wisdome, 1 *Cor.*2.4.

6. The end, to work conversion and grace in the hearers, *Ier.*23.22. *Act.*26.18. 1 *Cor.*14. 26. to save themselves and those that heare them, 1 *Tim.*4.16.

7. When the Sermon was ended we finde that the Apostle prayed, *Act.*20.36.

Lastly, this preaching was constant every Sabbath day, *Act.*15.21. which text is abused to prove reading to be preaching, but the plain grammaticall construction of the Greeke text overthroweth the falsity thereof, and discoveteth the truth of preaching, which the Scriptures were read.

For administring the Sacrament of Baptisme.

1. The persons to baptize are set downe, *Matt.*28.19. 1 *Cor.*1.16.

2. The persons of yeares to bee baptized, are noted to be such as beleeve, *Mat.*16.16. *Act.*16.31,33. and 8.37. and repent, *Act.*2.38.

and

and children of *Abraham* are in the ſame Covenant with him, and by vertue thereof children are to be baptized of parents called, *Gen.* 17.7. *Act.* 2.39. and 16.33.

3. The forme of words is ſet downe by Chriſt in baptizing any, *Mat.* 28.19.

4. The manner, in calling upon the name of the Lord, *Act.* 22.16.

5. The end, for remiſſion of ſins, *Act.* 2.38. and 22.16.

For adminiſtring the Lords Supper.

1. We have the inſtitution, *Mat.* 26.26, 27,28.

2. The externall elements, bread and wine, *Mat.* 26.26,27.

3. The manner of delivering it, *Mar.* 14. 22,23.

4. For what end, *Luke* 22.39. 1 *Cor.* 11. 24,25.26.

5. Who are to receive it, 1 *Cor.* 11.28.

6. The time, at firſt in the evening, *Mat.* 26. 20. 1 *Cor.* 11.23. and after on the firſt day of the weeke, *Act.* 20.7. what time of the day is not noted.

7. The geſture, the ſame which is uſed in receiving the Paſſeover, *Mat.* 26.20,26,27.

By theſe we ſee the Scriptures ſufficiency, to direct fully in every thing, in and about Gods worſhip and ſervice.

X. God is ſo farre from giving man liberty in ſubſtantiall things, or circumſtantiall neceſſaries, that he tyeth us to certaine rules in

things of their own nature meerly indifferent.

The rules are these for the use of things indifferent.

1. That they make for peace with the members of the Church, *Rom.*14.19.

2. That they serve for the edifying and building up one another, *Rom.*14.19. and 15. 2. 1 *Cor.*10.23.

3. That they be lawfull with expediency, lawfull and profitable, 1 *Cor.*6.12. and 10.23.

4. That decency and order bee observed, 1 *Cor.*14.40.

5. That they tend to, and make for the glory of God, 1 *Cor.*10.32.

6. That they give no offence, 1 *Cor.*10.32.

7. That they be not as a stumbling blocke, or an occasion to others of falling, *Rom.*14.13

1. These rules bind as they be Apostolical.

2. They are all of them to bee considered, being all of like authority, equally needfull.

3. The breach of them is against charity, *Rom.*14.15.

4. Saint *Paul* was carefull for offending in things indifferent, 1 *Cor.*8.13. who giveth us strong reasons why wee should bee carefull herein.

1. Because else we wound the conscience of our brother, 1 *Cor.*8.12.

2. We destroy him for whom Christ died, *Rom.*14.

3. We sin against Christ, 1 *Cor.*8.12. and what greater evill can wee doe in matters seeming

ſeeming to be of ſo little moment?

From all that hath beene ſaid, it is manifeſt, that we muſt have warrant for every thing in and about Gods worſhip, which warrant may be obſerved,

From ſome precept affirmative, commanding what to doe; or from ſome exhortation concerning Gods ſervice; or from ſome prediction of the worſhippers of God; or from ſome promiſe to true worſhippers of God; or from the deſcription of ſuch, and the praiſes of them; or from their examples; or from ſome ſpeeches uttered of themſelves, as in *Eſai.*38.3. *Act.*24.14. *Pſal.*5.7. *Phil.*3.3. which may bee an expoſition of ſuch a commandement:

Or from ſome precept negative, from dehortations, threats, or reproofes: as *Iob.*4.22. *Ier.*7.10. *Eſai.*29.13. and 1.12. *Mat.*6.7. and puniſhments of falſe worſhippers.

Laſtly, this warrant may be found in Scripture, either in expreſſe termes, or by a neceſſary deduction, for every neceſſary thing in and about Gods worſhip. To conclude:

The Lord doth take away whatſoever is in man, or may be thought by man, to bee warrant for his worſhip, without his written word.

1. *Mans wiſedome:*

For it is enmity with God, *Rom.*8.7.

In and about Gods worſhip mans thoughts are vaine, 1 *Cor.*3.20. and he becommeth a foole, *Rom.*1.22.

2. We may not doe

What ſeemeth right in our owne eyes, *Deut.*12.8.

Wee may not ſeeke after our owne hearts and eyes, *Num.*15.39.

We may not chuſe our owne wayes, *Eſai.* 66.3.

3. Will-worſhip, though in great ſhew of humility, is condemned, *Col.*3.

4. Our owne workes and inventions, *Pſal.* 106.39.

5. Traditions of men, *Mar.*7.9. *Ezech.*20. 18. *Mat.*15.2,3,6. *Col.*2.8.

6. Counſell of State, this brought Iſrael to idolatry, 1 *King.*12.28. 2 *Chron.*25.16.

7. Bare cuſtome, for 19. Kings reignes, cuſtome for the worſhip at Dan and Bethel, might have beene alledged from *Ieroboam* to *Hoſhea.*

8. Commandements of men, *Hoſ.*5.11. *Amos* 4.4. *Mat.*15.8. *Mar.*7.7. *Col.*2.22. *Tit.*1.14

9. The doctrine of great Churchmen, though commanded by authority to bee received; wee may not thinke of them above that which is written, 1 *Cor.*4.6. to leave the Scripture to follow them: the doctrine may be of the devill, 1 *Tim.*4.1. the doctrine of the Scribes and Phariſees may bee ſuch as we are to beware of as leaven, *Mat.*16.12. and wee are allowed to try the ſpirits, 1 *Ioh.*4.1. *Act.* 17.11.

10. A ſpirit, word, or letter, not agreeing with

with Gods word: for,

Thus falſe Prophets ſeduced the people, *Lam.*2.14. *Ezec.*13.3. *Ier.*14.13,15. and 23. 26,27. and 29.25. *Mic.*3.5.

Thus in the Apoſtles dayes ſome did ſeek to deceive, 2 *Theſſ.*2.2.

11. Good intentions not warranted by the word, as may be ſeene in the act of *Vzzah*, 2 *Sam.*6.7. where it is called an error, or raſhneſſe. So in carrying the Arke, and not therein ſeeking the Lord after a due order, 1 *Chro.* 15.13. In *Sauls* offering ſacrifice, 1 *Sam.*13.9, 13. In *Vzziah* attempting to goe into the Temple to burne incenſe, 2 *Chron.*26.16. becauſe it appertained not to *Saul*, nor to *Vzziah* ſo to doe. The good and praiſe-worthy intention of *David* to build the Lord an houſe with *Nathans* approbation, yet was it not accepted of the Lord, to give him way to fulfill his intention, becauſe God had not before declared his will herein, 2 *Sam.*7.2,3,5,7.

What may ſeeme very fitting in mans wiſdome, without his word, God is pleaſed to croſſe it: as for inſtance, in building an Altar unto the Lord, in mans reaſon it would ſeeme very fit to build it of hewne ſtones, and not of whole and undreſſed ſtones; yet God alloweth of this, and diſalloweth the former, till he gave a word for it, *Exod.*20.25. *Deut.*27.5. which *Ioſuah* obſerved, *Ioſ.*8.30,31. but an idolatrous *Achaz* followed his eyes and wicked

ked fantasies, in the beauty of an Altar, 2 *Kin.* 16.10.

Lastly, that we doe not vary from the Scriptures, in and about Gods worship, let us consider,

1. What bred the Popish Superstition and idolatry, but not cleaving to the word?
2. What hath beene, and is the cause of division and contention in our Church, but about ceremonies, formes, gestures, and manner of government, not following the Lords word, and his heavenly wisedome herein?

Weigh well, and consider, and the Lord give us understanding in all things.

Amen.

Certaine

Certaine Propoſitions gathered out of Maſter *Ch.* his Booke, approved by very learned Divines, and printed by the allowance of authority.

I. Concerning a Church.

His firſt edition. Fol. 277. ſect. 61.

I. IF any Church retaining the foundation builds hay or ſtubble upon it, and beleeving what is preciſely neceſſary, yet erres ſhamefully and dangerouſly in other things very profitable.

1. There is no reaſon why ſuch a Church ſhould pleaſe her ſelfe too much for retaining fundamentall truths, while ſhee remaines ſo regardleſſe of other truths.

2. Who is there that can give her ſufficient aſſurance, that the neglect of ſuch truths is not damnable?

3. Who is there that can put her in ſufficient caution, that theſe errours about profi-

table matters may not (according to the usuall fecundity of errour) bring forth others of an higher quality, such as are pernicious and pestilent, and undermine by secret consequences the very foundation of religion and piety?

34. Who can say that she hath sufficiently discharged her duty to God and man by avoyding onely fundamentall heresies, if in the meane time shee bee negligent of others, though not plainly destroying salvation, nor doe immediately damne, yet doe

Obscure and hinder the way to salvation? Are causes and occasions that many men run the way of Christian piety more remisly than they should, many to defeare their repentance, many to goe on securely in their sinnes, and [illegible] and occasion of these errours.

Fol. 277. In such errours as these any Church should tollerate, dissemble, suffer them to reigne, neglect to reforme, not permit them to be freely (yet peaceably) opposed and impugned.

1. She hath not sufficiently discharged her duty to God and man.

2. Not with due fidelity dispensed the Gospel of God.

But if these errours bee taught by her; commanded to be taught;

If shee thunder her curses against those, and will not believe them,

rave, rage, and persecute them, &c.

It is to be feared, that from such a Church (though it hold no errour inconsistent with Salvation) the Candlestick of God is either already removed, or will be shortly.

But though this happen not, yet,

What mortall man can secure us, that a wretchlesse supine negligence, manifest contempt, dissimulation, opposition, oppression of them, may consist with Salvation?

11. Concerning particular persons keeping communion to a Church.

Man cannot bee obliged by man, but to what either formally or virtually hee is obliged by God, for all just power is from him. Answer to the Preface. Fol. 17.

God, the eternall truth, neither can nor will oblige us to believe any the least, and the most innocent falshood, to bee a divine truth, that is to erre, not to professe a knowne errour, which is a lye. Ibidem.

If any man be betrayed into, or keepe in any errour, by a sinne of his will, such errour is (as the cause of it) sinfull and damnable. Answ. to the Preface, Fol. 21.

If a man be negligent in seeking truth, unwilling to finde it, and will not, his case is dangerous, and without repentance desperate. Fol. 24.

God is infinitely just, and therefore is to be feared that he will not pardon them, who Fol. 275.

Fol.275.sect. 58. may easily come to the knowledge of the truth, and either through pride, or obstinacy, or negligence will not.

Fol.267.sect. 38. In whom either negligence or pride, or worldly feare, or hopes, or some other voluntary sinne is the cause of their ignorance, the heavieſt sentence will not bee too heavie upon them.

Fol.278.sect. 52. Christ hath forbidden us under paine of damnation, to professe what we beleeve not.

Fol.277.sect. 60. To professe and vow by oath what we beleeve not, were without question damnable, and for our dissimulation, hypocrisie, perjury, might certainly be condemned to hell.

To resist the known truth, and to contemn in the profession of known errors & falshoods is certainly a capitall sin and of great affinity with the sinne that shall never be forgiven.

Fol.282.sect. 70. Gods will is that we offend all the world, rather than sin in the least matter.

Fol.ibid. Certainly it is not his will that we should erre with the Church, or that wee should against conscience professe the errours of it.

Fol.283.sect. 72. It is better to go to Heaven by divers waies, or rather by divers paths of the same way, than in the same path to goe on peaceably to Hell.

Fol.306.sect. 105. For a man to tell a lye, especially in matter of Religion, cannot be but damnable, much more to goe on in a course of lying, by professing to beleeve those things divine truths, which

which he verily beleeves to be falshoods and fables.

An honest man ought to obey his rightly-informed conscience, rather than the unjust commands of his tyrannous superiours. Fol. 306. sect. 105.

For (it is pronounced by our Adversaries) that they which dissemble against our consciences, or externally deny that which they know to be true, professing one thing and beleeving, are a damned crew of dissembling Sycophants. Fol. 304. sect. 104.

For humane violence may make men counterfeit, but cannot make them beleeve; and is therefore fit for nothing but to breed forme without, and Atheisme within. Fol. 297. sect. 94.

May not every one say this truth of himselfe, as doth the Authour? If I did not finde in my selfe, a love and desire of all profitable truths, If I did not put away idlenesse and prejudice, and worldly affections, and so examine to the bottome all my opinions of divine matters, being prepared mind to follow God, and God onely, which way soever hee shall lead me; If I did not hope, that either I doe, or endeavour to doe these things, certainly I should have little hope of obtaining Salvation. Fol. 278. sect. 61.

III. Concerning separation from a Church.

Not every separation, but onely a causlesse separation from the externall communion of any Church is the sin of Schisme. Fol. 264. sect. 30 and 274. sect. 56.

Fol. 284. sect. 74. They are no Schismatickes, who have just, great and necessary cause to separate, who joyne not with their separation, an uncharitable damning of all those from whom they do divide themselves.

Fol. 271. sect. 51. If we can convince the Church of errours, and corruptions, professed and practised in her communion, then we cannot be Schismatickes for refusing to joyne with her in the profession of those errours, and the practice of those corruptions; for there is no necessity to communicate with true beleevers in wicked actions; nay, there is a necessity herein to separate from them.

Fol. 266. sect. 36.

Fol. 276. sect. 59. It is no Schisme to forsake their communion, where I must professe my selfe to beleeve that which I doe not beleeve.

Fol. 285. sect. 78. We may without all Schisme divide from that Church which erres in any point of faith fundamentall, or otherwise, if she require the profession of this errour among the conditions of her communion.

Answ. to the preface. fol. 17. The Schisme lyeth upon her, for making our separation just and necessary, by requiring unnecessary and unlawfull conditions of her communion.

Fol. 278. sect. 62. We are obliged by Christ under paine of damnation, to leave that communion, in which we cannot remaine without this hypocriticall profession of those things, which we are convinced to be erroneous.

The

The impoſing upon men under the paine of excommunication, a neceſſity of profeſſing knowne errours, and practiſing knowne corruptions, is a ſufficient and neceſſary cauſe of ſeparation from them, who will not reforme themſelves, but as much as in them lyes, hinder others from doing ſo. Fol. 132. ſect. 11. Fol. 272. ſect. 53.

The communion of any Church is to bee forſaken, when ſhe exacts either a diſſimulation of unfundamentall errours obnoxious, or a profeſſion of them againſt the dictate of conſcience, if they be meere errours, rather than the ſin of hypocriſie to be committed.

Neither for ſin nor errours is a Church to be forſaken, if ſhe doe not impoſe and enjoyn them: but if ſhe do, we then muſt forſake men rather than God, leave the Churches communion rather than common ſenſe, or profeſſe knowne errours to be divine truths. Fol. 281. ſect. 68.

Whoſoever is convinced in conſcience, that any Church erres, is bound upon paine of damnation to forſake her in her profeſſion, and practice of thoſe errours. And the reaſon is, Fol. 304. ſect. 104.

Becauſe otherwiſe we muſt profeſſe, that we beleeve not, and practiſe what we approve not; but ſo diſſemble we may not, under pain of damnation.

If a Church ſuppoſed to want nothing neceſſary, requires mee to profeſſe againſt my conſcience, that I beleeve ſome error, though never Fol. 305. ſect. 104.

never so small and innocent, which I doe not beleeve, and will not allow me her communion, but upon this condition, in this case the Church for requiring this condition, is schismaticall, and not I for separating from the Church.

In the end of the pref. and answer to the motives.

If in all these things this man hath delivered truths, it concerneth every man to seeke for good satisfaction to his owne soule concerning our Churches worship, government, and manner of both. It is fearfull to dally with God and a mans owne conscience, to be in judgement led captive by only feare of authority, is to feare man before God.

To follow others going before us, without good reason, is brutish. I shall rest, as a man on sound reason, and as a Christian upon the divine word of truth, for this satisfies a peaceable Spirit led with understanding, and not with imagination.

FINIS.